

"And now, Oh Spirit of the Past, draw near,
And let us feel thy blessed presence here."

Dedication

of the

Godfrey Nims Memorial,

DEERFIELD, MASS. 1914

the eleventh reunion of the

Nims Family Association,

and field day of the

Hocumtuck Valley Memorial Association;

Deerfield, Massachusetts.

THURSDAY

AUGUST THIRTEENTH

NINETEEN HUNDRED FOURTEEN.

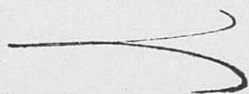
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From

Frederick Candee Nims,

October, 1917.

Painesville, Ohio



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GREENFIELD, MASS.

WHY THIS BOOK.

To the shadows of the Old Deerfield elms, on a wonderful sparkling day borrowed by August, from Autumn, came descendants of GODFREY NIMS, from the Pacific and Atlantic coasts, from Canada and the United States, to meet on his home lot.

They were welcomed by a patriarch of 96, whose grandmother had conveyed to him from the lips of Godfrey's son John the tale of his escape from Canada in 1705. They listened to the story of their ancestors, they communed with their distant kindred, they dedicated boulder and bronze to the memory of their common ancestor, and they dispersed whence they came.

In an effort to retain something of the spirit that pervaded that day, the patriarch's welcome and the words of the speakers have been put here upon the printed page, that he who reads may live again in the atmosphere of that reminiscent day.

“Whatever folly or weakness, or error, attends the pure wisdom, and exalted patriotism of our ancestors;”

“Look back, with reverence, awed by just esteém,
Preserve the blessings handed down from them,
If not, look forward; look with deep despair,
And dread the curses of your beggared heir.”

ORDER OF EXERCISES

"Ye're welcome all, a hundred thousand welcomes."

Dedicatory Prayer, REV. GRANVILLE W. NIMS
Troy, N. H.

The Story of Godfrey Nims,
(See page 11) HON. FRANCIS NIMS THOMPSON
Greenfield, Mass.

Echoes from Canada,
(See page 28) FREDERICK CANDEE NIMS
Painesville, Ohio

Stray Leaves from the Ancestral Tree, MADELLA S. NIMS
(See page 36) Keene, N. H., *Historian*

Unveiling of Boulder,
ESTELLE C. NIMS
RUTH M. NIMS
CHARLOTTE S. NIMS
NORRIS G. NIMS

Presentation of Boulder to Nims Family Association,
(See page 45) HENRY W. NIMS
Keene, N. H.

Acceptance of Boulder from the Committee,
(See page 46) MARSHALL W. NIMS
Concord, N. H., *President*

Presentation of Boulder to the Pocumtuck Valley Memorial
Association, NORMAN G. NIMS
(See page 46) Yonkers, N. Y.

Acceptance of Boulder from Nims Family Association,
(See page 49) MRS. JENNIE M. ARMS SHELDON
Deerfield, Mass.

Ode to Boulder,
(See page 51) MRS. EUNICE K. NIMS BROWN
Springfield, Mass.

BENEDICTION

WELCOME.

BY HON. GEORGE SHELDON, President of the P. V. M. A.

In the name of the Pocumtuck Valley Memorial Association I welcome the Nims Family of America, and all assembled, to this historic ground.

The fact that the Nims Family Association has elected to erect here a monument to their earliest known ancestor is not surprising to us, when it is considered how far-reaching has been the reputation of Deerfield as a public monument builder.

The date of the earliest known memorial of this ancient town—that to Lothrop and his men—has been buried under the shadows of time. That Godfrey Nims played his part in the erection of this first memorial we may not be able to prove, but from what we know of the man and the circumstances we need not have the slightest doubt, but that he was there, and at the forefront in that far-away patriotic enterprise.

The building of the present Lothrop monument seventy-nine years ago, in which the first monument served as a corner stone, was an occurrence of my own early experience, and a noteworthy event in the history of the town. It was then and there I came face-to-face with the chief living orator of America, the renowned Edward Everett. It was then and there I first felt the thrill of emotion aroused by his matchless eloquence. Whatever I have accomplished in connection with memorial stones may well be said to have sprung from seed planted on that occasion, and it is through the events of that memorial day that I hark back to the career of Godfrey Nims. It does not seem to me a far cry to connect the present occasion with the first in which Godfrey Nims took part, through the second, in which I participated four score years ago save one.

Among the compatriots who doubtless stood hand-in-hand with Godfrey Nims in this first commemoration were John Sheldon, David Hoyt and John Stebbins, three ancestors of mine; Parson John Williams, Benoni Stebbins, Jonathan Wells, Daniel Belding, John Hawks, Samuel Carter and John Catlin.

Of the Nimses who may have been and probably were at Bloody Brook in 1835 were Moses Nims, Hull Nims, Joel Nims, Elijah A. Nims, Edwin Nims, Elisha Nims, John Nims, Thomas Nims, Albert H. Nims, Justus Nims, Lucius Nims and Reuben Nims, all descendants of Godfrey Nims, in whose honor we are this day assembled.

The spirit of monumental building which controlled Godfrey Nims and his compeers, likewise his descendants of 1835, is shown by the action of the Nims Family Association on this occasion, and justifies me in connecting the first memorial of unknown date with the exercises of this day.

The Pocumtuck Valley Memorial Association has been imbued from its earliest days with the same spirit, and in 1875, the bi-centennial of the Lothrop catastrophe, the Association, then but five years old, held a meeting at the Lothrop monument where more than 6000 people were assembled, among whom the Nims blood was too largely infused to be easily individualized. At this meeting William Everett, son of the famous orator of 1835, delivered an impassioned poem which no one who heard it will ever forget.

Again, the same spirit was manifested in the memorable Field Day of our Association held in Deerfield in 1903. The fundamental idea at this gathering was the enduring monumental memorial. Four marble tablets were placed in Memorial Hall; one to Zechariah Field by Marshall Field of Chicago, one to Samson Frary by Vice-President Levi P. Morton of New York, one to Nathaniel Sicliffe by B. H. Sicliffe of Connecticut, and one to Godfrey Nims by an enthusiastic member of the Nims family, Franklin Asa Nims, of Colorado. In the dedicatory exercises of that day citizens of nine states practically participated.

Of course Godfrey Nims stands at the head and front of all that is said and done here to-day. Had it been ever so lightly intimated to Godfrey Nims on the first memorial occasion, that he too might, in the course of events, be the object of a similar ceremony, can we imagine what the old hero would have said? I cannot conceive that he would have wasted any words or any thought upon such an apparently preposterous, unthinkable proposition, which, however, in reality, was but the foreshadowing of the events of this day, when a noble monument is reared by his own descendants upon his own home lot.

A mutual interest and aim have brought the Pocumtuck Valley Memorial Association and the Nims Family Association into close, tangible relations on this inspiring day. You, my friends, have come from the four quarters of the Union and perhaps beyond to do honor to your ancestor. With filial zeal you have brought from the homestead of one of your family this superb boulder, and have planted it upon soil which has been a thousand times pressed by the very feet of Godfrey Nims. This is an act fundamentally and everlastingly fit.

About the base of this boulder memorial we are already weaving a carpet of vivid green, and our majestic elms are stretching out their graceful arms in every direction in token of a loving welcome to you all.

THE STORY OF GODFREY NIMS.

BY FRANCIS NIMS THOMPSON.

Godfrey—John—Thomas—Hull—Lucius—Mary—F. N. T.

Often has Old Deerfield been the shrine toward which a band of pilgrims has been drawn by some common interest; but never before has the family of Godfrey Nims gathered in this way on his home lot to honor his memory.

Here, Godfrey Nims builded—and, after fire devoured it, builded anew—his home, as pioneers have built and will build while there shall remain a frontier; and he and those about his hearth loved it as we love that for which we have planned and worked. As our minds revive the personality of our common ancestor, that common blood which inseparably links us should thrill in our veins.

Children of his children, we have come home to tread the soil upon which fell the sweat, tears and blood of our fathers and mothers in those early days of labor, suffering and savage murder. Periods of calm there were too, when the spinning wheels hummed in the primitive homes of this little village and the scythes swung and swished in the golden fields out yonder, and the settlers forgot for a time that the dark bordering forests hid wild beasts formed as men but fierce as fiends.

This Nims lot was, not so long ago, the stage upon which was enacted one of those pioneer tragedies too blood-curdling and awful to adequately picture in words:—the naked Indians—painted demons—slaughtering children by the lurid light of a flaming home, amid the din of savage yells and the shrieks of terrified women and of children butchered or burned.

“Not so long ago”—for I remember my grandfather Nims, big in both brawn and brain, and all heart; his grandfather was the Greenfield settler, and his grandfather was the head of that suffering household. So recently did the Great Spirit release the first waves of civilization to break on the eastern shore of this broad land, and so recently did his red children, wild denizens of the wilderness, seek to turn that irresistible flood back from the land their fathers had possessed for uncounted generations.

Long enough ago, however, were these events, to be veiled in that mist of time which, half concealing, half revealing, lures curiosity and charms imagination. The Honorable George Sheldon, in our well-thumbed bible of local history, says:—"A family tradition places Godfrey Nims here, as third settler before 1671." "Real estate here was sold to such men only as were approved by Dedham." He "bought home lot No. 35, in 1674, but I do not find him living here until the Permanent Settlement." In "True Stories of New England Captives" Miss C. Alice Baker says:—"The third settler, Godfrey Nims, came from Northampton to Deerfield in 1670, living there 'in a sort of house where he had dug a hole or cellar in the side hill,' south of Colonel Wilson's. At the allotment of the homesteads in 1671, he built a house, on what lot is not known." Mr. Sheldon says that in 1704 Thankful Nims and her husband were living on this Wilson lot "in a sort of side-hill cave, which was so covered with snow as to escape the observation of the enemy" and that the Nims houses burned in 1694 and 1704 each stood "on the site of the present Nims house."

Of the time earlier than these dates we find another tradition, pointing back to France, and a colonial public record not inconsistent with the tradition: David Nims, junior, told his grandson, the late Brigham Nims of Roxbury, that he had been told by David, senior, a grandson of Godfrey, that Godfrey Nims was a Huguenot, came to America as a mere lad and at first spelled his name Godefroi de Nismes, but changed the spelling to suit the colonial way of pronouncing it. Deacon Zadock Nims of Sullivan received and transmitted a similar tradition as to the spelling.

A few miles north of the Mediterranean and west of the Rhone lies the ancient city of Nimes, or Nismes. Now a place of seventy or eighty thousand people, and the capital of the department of Gard, it was the Roman Nemasus. Conquered by the Romans 121 years before Christ, it became one of the chief provincial cities; was plundered by the Vandals in 407, suffered from the West Goths and Saracens, and was in 1258 united to France. Nimes suffered in the Huguenot wars, and was in 1815 the scene of reactionary atrocities against the Protestants. The city still retains the coat of arms used when it was a Roman province: This represents a palm tree, to which a crocodile is chained, and bears the ab-

breiviation Col. Nem. for its old name Colonia Nemasus. Here are notable Roman antiquities, including an amphitheatre which, although one of the oldest buildings in the world, is still used in the good old barbaric way. Here, in 1787, was born Guizot, the distinguished French historian and statesman; and here in Nimes, if we may credit tradition, was born, sometime about 1650, Godfrey, whom the English in New England called Nims.

What of the public record? Well, the record tells very solemnly, but graphically, of a boy, much out of humor with life in an English colony, conspiring with two other young scamps to run away to the French; and, when all the good folk had gone to meeting 'ransacking about the house' to find the wherewithal to furnish the expedition. An Indian in it, too! Can you beat that? Boy all over; and French boy at that. If he wasn't Godefroi de Nismes, where did he come from and where were all the other Nimses?

So much for speculation and for sympathy with the boy: Now here are the very cold facts, and no sympathy at all:— (The first book of Hampshire probate records, at pages 88 and 91.)

"Att the County Courte holden Att Springfield Sept: 24: 1667: For holding this Courte there were Present Capt John Pynchon One of ye Honnoble Assists of this Collony: Also Mr. Henry Clarke Leint Willm Clarke Leint Sam'll Smith And Eli Holyoke Recorder Associate and 'ye Jury were" etc.
etc. * * * * *

"James Bennet, Godfrey Nims & Benoni Stebbins, young lads of Northampton being by Northampton Comissionrs bound ouer to this Corte to answer for diverse crimes & misdemeanrs comitted by them, were brought to this Corte by ye Constable of yt Towne wch 3 lads are accused by Robert Bartlett for that they gott into his house two Sabbath dayes when all the family were at the Publike Meeting: On ye first of wch tymes, they vizt. Nims & Stebbins did ransack about the house & tooke away out of diverse places of the house vist. 24 shillings in silver & 7s in Wampum wth the intention to run away to the fFrench: Al which is by them confessed, wch wickednesse of theires hath also been accompanyd with frequent lying to excuse & justify themselves, especially on Nims his pt, who it seemes hath been a ringleader in their villainys: ffor all wch

their crimes and misdemeanors this Corte doth Judge yt the said 3 lads shalbe well whipt on their naked bodys vizt. Nims & Bennet wth 15 lashes apeece & Bononi Stebbins with 11 lashes. And the said Nims & Stebbins are to pay Robert Bartlett the summe of 4*l* being accounted treble according to law, for what goods he hath lost by their meanes. Also those psons that reed any money of any of the said lads, are to restore it to the s'd Robert Bartlett. But there being made to the Corte an earnest petition & request by Ralfe Hutchinson father-in-law to ye said James Bennet & diverse other considerable psons yt the said Bennets corporall punishment might be released by reason of his mothers weakness, who it is feared may suffer much inconveniency thereby, that punishment was remitted upon his father-in-law his engaging to this Corte to pay fīve pounds to ye County as a fyne for the said Bennets offence, wch 5*l* is to be paid to ye County Treasurer for ye use of ye County. Also John Stebbins, Junior being much suspected to have some hand in their plotting to run away. This Corte doth ordr ye Comissionrs of Northampton to call him before ym & to examine him about that or any other thing whereon he is suspected to be guilty wth ye said lads, & so act therein according to their discretion, attending law. Also they are to call the Indian called Quequelatt who had a hand in their plott & to deale with him according as they fynd."

Before the year was over the Indian "Quequelett was 'whipt 20 lashes' for helping Godfrey Nims and Benoni Stebbins 'about running away to Canada'". At a court held the following March John Stebbins, junior, a brother of Benoni, acknowledged that he had been privy to the plot of Bennett and Stebbins to run away, and the court, because he had concealed his knowledge of it, sentenced him to be "whipt on the naked body with ten stripes or else to pay 40s to the County Treasurer". His father paid the fine.

On page 143 of the same book of records it appears that:—
 "At the County Cote holden at Northampton March 25th 167 2-3 * * * Godfrey Nims * * * James Bennett Zebediah Williams * * * Benoni Stebbins * * * all of Northampton took the Oath of Fidelity to this Governmt". There were other names, which I have not copied, but these were the three bad boys, now loyal men, with presumably the same Zebediah Williams who "sold out his land in Northamp-

ton, in 1674. He was here in 1675, and was one of the teamsters killed with Lothrop. His widow, Mary, daughter of Wm. Miller, married Godfrey Nims" November 26th, 1677. In 1692 the Court ordered Patience Miller, as the grandmother of Zebediah, junior, "to take him and educate him, or get him out for education"; but his stepfather, Godfrey Nims, objected, and the case was postponed. This Zebediah Williams was captured with John Nims and died in Canada. His widow married again, as had his mother. His grandmother had married three times. James Bennett's widow married Benoni Stebbins. The frontier in Indian times was no place for single blessedness.

Among contributions to Harvard College, made in Northampton in 1672-3, is listed "free Nims 5 lb. flaxe." This was worth five shillings and an average contribution.

In 1674 Godfrey Nims bought from William Smead, whose daughter he married in 1692, the north part of lot No. 25; and in 1701 he sold it to his brother-in-law Ebenezer Smead.

May 19th, 1676, Nims, Bennett and Stebbins proved that their "Oath of Fidelity", taken three years earlier, was no idle formality; serving, as they did, under Capt. William Turner of Boston in the Falls Fight against the Pocumtuck Indians. Spurred by the enemy's bold harassment, about 140 whites marched in dead of night through the primeval wilderness against unknown numbers of a savage tribe. Surprising them at the salmon fishing falls near the mouth of Fall river, some 400 Indians were slain; but the white men lost Capt. Turner, James Bennett and forty others. A grave discovered during my boyhood days, in the gravel bank on the farm of my grandfather Nims, is thought by Mr. Sheldon to have been that of Capt. Turner, who was shot on the retreat as he rode up the west bank of Green river.

Trumbull's "History of Northampton" says that "Godfrey Nims afterwards settled in Deerfield, became the owner of considerable property, and was an honored and respected citizen". Also that he sold in 1682 a dwelling house and land on the west side of Hawley Street in Northampton.

January 6th, 1685, "Godfrey Nims, for five acres want, had fourteen acres 'at the south end of the commonly called Martins Meadow: that to be his south line: to run in length from the Grate river to the Grate hill & so take his breadth northerly.'"

February 5th, 1687, a committee was chosen to measure the common fence and lay out to each proprietor his proportion on a basis of eleven feet to an acre, and Godfrey Nims was assigned 27 rods and 11 feet to maintain.

The first meeting of the inhabitants of Deerfield which was recorded as a "town" meeting "appears to have been held December 16th, 1686". Here the names of William Smead and Benoni Stebbins again appear, now as two of the six selectmen, and among other transactions of this meeting was the laying out of wood lots. "A list of the wood lots as they were Drawn April 20, 1688" shows that "Godfre Nims" drew No. 38 and held 14 cow commons, and that each of his two lots at Long Hill was 21 rods wide. In "A List of Wood Lots on the Mountain, the first Lot beginning at Deerfield River Laying along by the River side:—" Lot No. 1 fell to "Godfre Nims"; who, with his 14 cow commons, was entitled to a lot 28 rods wide.

"May 30th, 1689. Att a legal Town meeting in Deerfield Godfre Nims was chosen constable for the year ensuing until anothr be chosen & sworn". A month earlier Governor Andros had been deposed by a revolution of the people, and our friend Stebbins was one of the selectmen who had sent a representative to confer with the "Counsell of Safety".

December 14th, 1691, Nims was chosen one of the five selectmen. This was at a critical time, as the previous month "about one hundred and fifty Indians came here from the Hudson, complicating affairs, and increasing the alarm".

Our ancestor was the owner of house lots 27 & 28. The numbering of lots began at the north end of the street on the west side, and ended at the north end on the east side, and the lots were drawn May 14th, 1671. The history of this tract and of the buildings on it is worth a separate paper, and it is sufficient to say here that he purchased lot No. 27 in 1692, it being conveyed by the administrator of the estate of Benjamin Barrett to Godfrey Nims, cordwainer. The house burned January 4th, 1694; and November 21st of that year he bought lot No. 28 from Benjamin Hastings, a carpenter. The Nims house stood within the stockade and burned February 29th, 1704, and the present house is more than two centuries old.

A manuscript, (probably an official report), found among the papers of Fritz John Winthrop, governor of Connecticut 1698—1707, and giving “an account of ye destruction at Derefd”, bears a long list of losses, headed by “The Revnd Mr. John Williams” and “Godfrey Nims”; by which it appears that theirs were among the most valuable houses burned, and that each lost house and barn and all in them. The white church, town office, town hall and school building and the old academy building, now Memorial Hall, all stand on the Nims tract.

January 4th, 1694, when the Nims house burned, the stepson Jeremiah Hull perished. The jury of inquest reported:—“The said Jeremiah Hull, being put to bed in a chamber with another child, after some time, Henry, said Godfrey Nims’s son, a boy of about 10 years of age, went into the chamber with a light & by accident fired some flax or tow, which fired the house. Sd Henry brought down one child, & going up again to fetch sd Jeremiah, the chamber was all aflame & before other help came, sd Jeremiah was past recovery”. Poor little Jeremiah was but four years old, and his sister Elizabeth Hull was five. Did our little ancestress so narrowly escape death? Or was the “one child”, whom Henry brought down, Thomas Nims—just then the baby of this growing family?

This year, 1694, Godfrey Nims bought a part of house lot No. 1 (at the north end of the street, west side,) from John Weller, junior. In 1719 Godfrey’s son John owned real estate there, and in 1774 Abner Nims sold it for ninety pounds.

August 21st, 1695, our ancestor and four other men “coming out in ye Morning on Horses goeing to mil & wth Baggs under ym, Had 7 or 8 guns discharged upon ym, unexpectedly, & seeing noebody till ye guns were shot of, wherein eminent gracious providence appeared that no more mischief was done to ors. For except Joseph Barnard, who was shot downe off his horse and sorely wounded, not one more hurt, wheras ours were surprised & ye Indians had time”. So John Pyncheon wrote to Gov. Wm. Stoughton; and Stephen Williams adds to the “Redeemed Captive” a statement that “then N(ims)

took him up & his horse was shot down and then he was mounted behind M(attoon) and came of home". Barnard, who was the town clerk of Deerfield, died September sixth, and Mr. Sheldon says that his gravestone bears the earliest date in the old graveyard.

That year the meeting house, thirty feet square, was building; and "Att a legal Town Meeting in Deerfd Novemb: 22 1695 Godfrey Nims was chosen Collector to collect and gather two rates yt is to say a Town rate and a Meeting House Rate both Made in ye year 1694 which Rates he is to deliver being gathered to the Selectmen". He was one of the selectmen in 1695 and 1696.

March 3rd, 1701, Godfrey Nims, Sergt. Allyn and Corp. Wells were chosen to lay a road to the land on the west side of the river. Their report was made June 14th, and they also reported a "hie way to ye Green River lands", which highway led through the present Main street of Greenfield, and then northerly through Greenfield Meadows, where now live Nims descendants of the sixth generation.

In 1702 Nims and Stebbins were again associated—this time on the school committee; the town having in 1698 adopted a liberal policy of education, and voted that "a school be continued in ye Town: That all heads of families yt have Children whether male or female between ye ages of six and ten years, shal pay by the poll to sd school whether yd send such children to School or not".

Godfrey Nims had six children by his first wife, Mary Miller, who was the widow of Zebediah Williams and had a son and daughter by her first husband; and the second wife, Mehitable Smead, also a widow, had a son and daughter by her first husband Jeremiah Hull and five children by Mr. Nims.

Of course the Williams boy and girl were thus half-brother and -sister to the Miller-Nims children, and step-brother and -sister to the Smead-Nims children; but not related to the Hull boy and girl; who were, however, half-brother and -sister to the Smead-Nims children, and step-brother and -sister to the Miller-Nims children.

Among them, the four sets of children had but five parents; of whom four were ancestors of the Greenfield branch of the family, as John Nims (the son of Godfrey by his first wife) married Elizabeth Hull (the daughter of Godfrey's second wife by her first husband), and their son Thomas went to Greenfield, married Esther Martindale, and assisted in populating the new town.

Godfrey Nims' first wife, Mary, the Widow Williams, had two children; Mary Williams, born December 24th, 1673, whose fate I do not know; and Zebediah Williams, junior, born in 1675, who was captured with his half-brother John Nims in 1703, and died in Canada in 1706, leaving a widow and two children.

Godfrey's first child, Rebecca, was born and died in August 1678. John and another Rebecca were born August 14, 1679; John was captured October 8, 1703, and escaped May 14, 1705; married Elizabeth Hull, as stated above; Rebecca married Philip Mattoon January 15, 1702, and was slain with their only child in the massacre of 1704. Henry, born April 20, 1682, was also slain in 1704. Thankful, born August 29, 1684, married Benjamin Munn and they were unharmed at the time of the massacre.

Ebenezer was born March 14, 1687, captured in 1704, redeemed in 1714.

Their mother died April 27, 1688; and, June 27, 1692, their father married the Widow Mehitable Hull, whose daughter Elizabeth Hull (born December 23, 1688,) was also captured in 1704, and after her redemption married John Nims; Mrs. Hull's son Jeremiah (born January 15, 1690,) was the child burned in the Nims house in 1694. Thomas Nims was born November 8, 1693, and died September 10, 1697. Mehitable, born May 16, 1696, and the twins Mary and Mercy, born February 28, 1699, were all burned in the later house February 29, 1704. The youngest child, Abigail, born May 27, 1700, was captured in 1704 and carried to Canada, "whence she came not back". Mrs. Nims, also taken captive, was slain on the trail; probably Saturday, March 4, 1704.

When the flame-lit night of February 29th, 1704, gave place to the cold dawn of March first; and Godfrey Nims, standing here, looked upon what had been his own hard-won home and was then the smoking funeral pyre of his three little daughters, there was left to comfort him but one member of his family.

His eldest son and his step-son captured the fall before; His son Henry, aged 22, slain; His eldest daughter and her baby boy slain; His wife, his boy Ebenezer, his baby Abigail, Elizabeth Hull his step-daughter, and Mattoon his son-in-law,—all led away into the night by bloody and brutal savages: One alone was there:—Thankful, his daughter, whose snow-covered home had concealed its inmates.

Mrs. Nims and Philip Mattoon were slain on the march. Her mother (Elizabeth Smead) and her brother's wife and two children were killed. Deerfield suffered that night. It is written:—"48 dead, 111 captives in Canada; only 25 men, as many women and 75 children, 43 of whom were under ten years of age were left."

The next year John escaped from the enemy and made his long way back to Deerfield; but his father, Godfrey Nims, had escaped the bonds of mortality, and his body had been borne down the Albany road and laid in the old burying ground near the ford of the river, where rest those who hewed their own way into the wilderness and blazed a trail for civilization.

Zebediah Williams remained a captive in Canada and soon died. Ebenezer and Elizabeth Hull were redeemed, but Abigail grew up among the French and Indians, and refused to return to New England and protestantism. The fascinating story of her life is beautifully told, under the title "The Two Captives", by Miss Baker, whose genius for accurate research was supplemented by the power to read between the lines and to express her discoveries and her opinions in most charming English.

In the old Hampshire probate records, book 3, page 127, is this entry:—"Power of Administration on the Estate of Godfrey Nims late of Deerfield Deceased was Granted on the 10th day of April Annoque Domini: 1705 to Benjamin Mun of sd Deerfield—He Having Given Bond for the faithful Discharge of his Trust" and on the next page follows:—

"An Inventory of Godfrey Nims Estate Taken March ye 12th: 1705.

One Muskett	L 12	To 2 Howes	L 5
One pr of pistolls	1 4	Meal	1 4
One Simmeter	10	One Piece of a timber	
Powder And Lead	3	Chain	6 8
One Coat and 2 Wast		One Horse	5
Coats	1 10	2 oxen	6
One pr Leather Britches	12	one Cow	2
2 pr Stockins	5	one Calfe	14
A pr of Shooes	3 6	One Cow	2 10
One pr of Boots	17	One Cow	2 6
2 Pewter Platters	7	One Cow	2 5
One Pot and Pot hooks	10	One Heifer	1 9
Sixteen yds and a Halfe		One Heifer	1 1
of New Cloath at 2 ¹ / ₈ d		One Mare Colt	15
p pr yd	2 4	One Cart and Wheels	1 12
One Brass Kittle	6 6	One Plow and Irons	16
One Iron Kittle	10	One Plow Clevy & Pins	2
One pr of And Irons	1 6	One Chain	5
One Trammel	3 6	One Harrow	8
One Saddle and Bridle	1 12	By old Irons Burnt In the	
2 Neckloaths	4 4	House which were brought to	
One Coverlid	13	Northampton and were Prised	
One pr of Sheets	8 4	by Medad Pumry & John A	
One Hatt	4	Ward the whole they Prised	
One Barrel of Pork	2 10	at five Pounds	
13 Bushels of Wheat	1 19	April 10th 1705	5
To one Homelot Containing Six Acres			
To one Homelot Containing Two Acres			
To one Lot In Great Meadow Containing Eight Acres			
To one Lot in Great Meadow Containing Seaven Acres			
To one Lot In the Plain Containing Seven Acres & Halfe			
To Two Lotts In old fort containing Six acres			
To one Lot In Second Division Containing Twelve Acres			
To one Lot In Second Division Containing Four Acres			
To Thirty Acres of Wood Land at the Great River			
The aforesd Inventory being Taken In Deerfield by us Eleazr			
Hawks, Edward Allin, Ebenezer Smead.			

Hampshs Ss, April 10th. 1705 Benjamin Mun Adm. on the Estate of Godfrey Nims Deceased made oath Before Saml Partridge Esqr. Judge of Probate of Wills &c for sd County that the aforegoing Inventory was a true one of the Estate of sd Deceased So farr as he knows and if more Appear He will Readily make Discovery thereof from time to time

Test John Pynchon Regr''.

Following the record of the administrator's account on page 198, is the following entry, in which appears what must have been one of the first attempts by a Massachusetts probate court to appoint a receiver of the property of an absentee:—
 "Springfield Januy 11th 170 8-9 As To a Settlement of the Estate of Godfrey Nims of Deerfield Deceasd. I order that the Administrar Have the Dispose of Moveables to Pay the Debts and as to the land I settle as follows (viz) To John Nims Eldest Son to the Deceased 27 lb. Being a debt due to sd John Nims In Right of his wife Elizabeth Hull out of land of sd Deceased Also a Double Portion of the Remainder of sd Land to sd John Nims, and to Ebenezs Nims, And to Benjamin Mun in Right of his wife Thankful Nims, and Abigail Nims Equal shares of sd land to be set out to them Equally both as to Quantity and Quality according to The above sd Division by Capt. Jonathan Wells Edward Allin Eliezs Hawkes Thomas French Ebenezer Smead or any Three of them to be sworn Before the Judge of Probates, Ebenezer Nims and Abigail Nims share to be under the Improvemt of John Nims and Benjamin Mun Till they Return from Captivity or be otherwise Disposed according to Law. Sd John Nims and Benjamin Mun to be accountable for the Rents of sd lands to sd Ebenezs Nims and Abigail Nims, And in Case the Moveables will not Amount to Pay the Debts Then Each Legatee to Refund there Ratable Part to sd Administrator, And in Case the Moveables Amount to more Then The Debts Then to be Divided in proportion as abovesd. And in Case John Nims the eldest son see Cause to Purchase the Land of the other Three Children he is allowed five yeares time to do it in Paying the Just value of the same According to a Just Apprizemt to be made at the five yeares End by three Indifferent men upon oath as the sd Children shall agree or as the Judge of Probate Shall Appoint

Saml Partridge''

From these four of Godfrey's eleven children are those today of the Nims name or blood descended: John; Thankful; Ebenezer; Abigail. The "seating" of the old meeting house shows the "qualifications" of the family to have been duly recognized.

JOHN NIMS.

October 8th, 1703, according to the written account by the Reverend Stephen Williams, "Zebediah Williams & John Nims went into ye meadow in ye evening to look after creatures, & wer ambushed by indians in ye ditch beyond Frary's bridge, who fird at ym, but missd ym, and took W. quick, and N ran to ye pond, & then returned to ym (fearing to be shot,) ye Indians wound cattle and went off. Ye men were carried to Canada, where W. dyd, & N ran away in ye year 1705, wth Joseph petty, Thos Baker and Martin Kellogue. My father escaped narrowly ye nt before at Broughtons hill". By reason of this event John was not at Deerfield in 1704 when so many of the family were slain.

October 22nd, 1703, Reverend Solomon Stoddard, writing from Northampton to Governor Dudley, adds this postscript concerning Godfrey Nims:—

"Since I wrote: the father of the two Captives belonging to Deerfield, has importunately desired me to write to yr Ex'cy that you wd endeavor the Redemption of his children—I request that if you have any opportunity, you would not be backward to such a work of mercy".

Mr. Sheldon says:—"There is a tradition in the Nims family, that when DeRouville's expedition was being planned, some of the leaders made John Nims the offer to save harmless all of his friends, if he would act as their guide. The proposition was joyfully accepted by Nims, with the expectation of being able to escape and give seasonable warning. But when the matter came to the ears of the Governor, he forthwith put a stop to the project, as a dangerous experiment. Soon after John Sheldon left Canada for home in 1705, four young men, disappointed at not being allowed to return with him, made their escape and reached home about June 8th.

* * * They had no arms, but probably a small stock of provisions, and reached our frontier more dead than alive from hunger and fatigue". Joseph Petty's own account of this escape, addressed to Rev. Mr. Williams and preserved in Memorial Hall, details the incidents and sufferings of their journey from Montreal to our frontier in May and June, 1705.

John Nims was married in 1707 by Rev. John Williams to Elizabeth Hull, and they lived on the old homestead. Miss Baker says:—"In the summer of 1712, the Canadian governor proposed that the English captives in Canada should be 'brought into or near Deerfield, and that the French prisoners should be sent home from thence'. Gov. Dudley ordered Col. Partridge to collect the French captives here. When it was known in Deerfield that an escort was to sent with them, there was no lack of volunteers. 'We pitcht upon Lt. Williams' says Partridge, 'with the consent of his father, who hath the French tongue, Jonath Wells, Jno Nims, an absolute pilot, Eliezer Warner * * * and Thos. Frensch, who also hath the French tongue, but think of the former (Nims) most apt for the design'. The party under command of Lieut. Samuel Williams, a youth of twenty-three, started on the 10th of July, returning in September with nine English captives. Godfrey Nims had died some years before. Ebenezer was still in captivity, and John Nims evidently went as the head of the family, hoping to effect the release of his brother and sister. I judge that in urging Abigail's return, John made the most of the provision for her in his father's will, as the story goes in Canada that the relatives of the young Elizabeth, who were Protestants, and were amply provided with this world's goods, knowing that she had been carried to the Sault au Recollet, went there and offered a considerable sum for her ransom, and the savages would willingly have given her up if she herself had shown any desire to go with her relatives. To her brother's entreaties that she would return with him, she replied that she would rather be a poor captive among Catholics than to become the rich heiress of a Protestant family, and John came back without his sister and brother."

John Nims, and his wife Elizabeth, were blessed with a dozen children and more than five dozen grandchildren. She died September 21st, 1754, aged 66 years; and he died December 29th, 1762, aged 83; and their son John died October 6th, 1769, aged 54; as we may read on the mossy stones down in the old graveyard.

Of their other sons, Thomas settled in Greenfield, as before mentioned; Jeremiah lived in his father's house and was followed by his son Seth, deacon and revolutionary soldier, who kept the post office here from 1820 to 1831 in the old house, and was in turn followed by his son Edwin, town clerk from 1832 to 1834 and the father of Mrs. Eunice Kimberly Nims Brown. She sold the place in 1894 (after it had been in the family for more than two centuries) to Mrs. Silvanus Miller, whose daughters are now its hospitable owners. Mrs. Brown's maternal grandparents were also descended respectively from John Nims, through John, junior, and the fourth brother, Daniel, who removed to Shelburne.

Godfrey—John—Jeremiah—Seth—Edwin—Eunice K.

Godfrey—John—John—Reuben—Joel—Dirixa—Eunice K.

Godfrey—John—Daniel—Asa—Betsey—Dirixa—Eunice K.

THANKFUL NIMS MUNN.

Thankful Nims, at the age of nineteen, married Benjamin Munn aged twenty; and bore him eleven children, most of whom were given the names of Godfrey's children. As has been stated, the young couple's humble and snow-covered home preserved them from death or capture in 1704, when all at the Nims home, except her father, were taken. Abigail, named for her captive aunt, married Joseph Richardson of Keene; and three younger daughters married Northampton, Springfield and Medway men.

EBENEZER NIMS.

Ebenezer Nims, captured in 1704, was then seventeen years old and made the march to Canada, was adopted by a squaw and lived at Lorette. Of his romantic marriage to Sarah Hoyt (born May 6th, 1686, to David & Sarah Wilson Hoyt) Mr. Sheldon says:—

“The priests urged her to marry. They pertinaciously insisted upon it as a duty, and had a French officer selected as her mate, thus assuring themselves of a permanent resident, and popish convert. Professing to be convinced of her duty in the matter, Sarah declared one day in public that she would be married, if any of her fellow-captives would have her. Ebenezer Nims, a life-long companion, at once stepped forward and claimed her for his bride. The twain were made one upon the spot. The wily priests had met their match, for it is easy to believe that this was a prearranged issue on the part of the lovers.”

They and their first son, Ebenezer, came home with Stoddard and Williams in 1714; and it is said that so much attached to them were the Indians of Lorette that they came to Quebec in a body to rescue this family, having heard it had been by force taken on board the ship. Ebenezer, junior, is supposed to have removed to Keene about 1739. There were four other sons, of whom David removed to Keene about 1740, and Moses removed to Connecticut after the Revolution. Elisha was killed by Indians at Fort Massachusetts in 1746, and Amasa removed to Greenfield.

It was among the thirty-six or more grand-children of Godfrey that the dispersement of the Nims name began, as his sons had remained in Deerfield. The census records of the United States show that in 1790 there were nineteen families named Nims:—15 in Massachusetts, and 4 in New Hampshire,—and 126 persons in these 19 families. In N. H.; Alpheus' family, 3 males and 3 females, and David's, 6 males and 4 females, all of Keene; and in Sullivan were Eliakim's of 2 males and 2 females, and Zadock's of 4 males and 3 females.

ABIGAIL NIMS RISING.

Abigail Nims was captured when less than four years old, and her after-life remained a mystery for more than two centuries. Then Miss Baker's "Hunt for the Captives" revealed the record of her life in Canada. The child, "living in the wigwam of a squaw of the Mountain" was baptized in the Roman Catholic mission on the fifteenth of June, 1704, as Mary Elizabeth; was married at the age of fifteen to Josiah Rising, a fellow captive; and lived, and (February 19th, 1748,) died, among the Christian Indians, leaving eight children. The eldest son became a priest, the younger the father of ten children. One daughter was a nun, and another a distinguished Lady Superior.

* * * * *

Thus was the seed of Godfrey Nims sown in the new world. Others may tell of its fruitage. Few of the family became famous; none notorious. Many beside those here today bless the name of the former president of this association, Col. Ormand F. Nims, or remember "Nims battery" which he commanded when the Union called on her sons to protect her: but in all generations have the rank and file of the Nims name or blood, brave and gentle men and women, fought the good fight and, whether led by the loud call of trumpet or by the "still, small voice" of conscience advanced civilization.

* * * * *

It is right and fitting that we should take granite, torn by Nature's power from the foundations of the earth and clothed by her tenderness with lichens, and set it here—on this homestead—to commemorate those events and typify those qualities which should never be forgotten by any present or future descendant of Godfrey Nims.

Greenfield, Mass.

August, 1914.

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ECHOES FROM CANADA.

BY FREDERICK CANDEE NIMS.

Godfrey—Ebenezer—Moses—Ariel—Joel—Allen—Frederick C.

Godfrey Nims was probably born about 1650, and the births of the other principals referred to in this sketch, so far as our information extends, were as follows: John Nims, August 14, 1679; Ebenezer Nims, March 14, 1687; Abigail Nims, May 27, 1700; Zebediah Williams, 1675; Sarah Hoyt, May 6, 1686; and Josiah Rising, February 2, 1694.

Mankind loves mystery. The lack of knowledge regarding the parentage and early habitat of Godfrey Nims adds largely to the interest of his descendants in this virile character. In like manner the mystery for so many years surrounding the life in Canada of the little Deerfield captive, Abigail Nims, invoked much curiosity and sympathy south of the St. Lawrence, and as late as the middle of the last century articles were published in "The Galaxy Magazine" deprecating her disappearance, and strongly censuring the "abandonment of efforts" for her ransom. If mystery is attractive, its solution is doubly so, and without doubt this element was one of the potent factors in the mind of our good friend, George Sheldon, when he urged Miss C. Alice Baker to undertake the quest for the many New England captives who "came not back from Canada". Miss Baker, with her effective knowledge of French, her ability, industry and enthusiasm, was well equipped for the work, and we can easily conceive the delight she experienced at each discovery which rewarded her patient labors. The results of her years of Canadian research are embodied in her "True Stories of New England Captives", a work of great literary beauty and historical interest, and of especial value to the descendants of Godfrey Nims, for therein is recorded practically all that is known to date of their first American ancestor and his immediate family.

In September, 1908, or about eighteen years subsequent to Miss Baker's visit, it was the good fortune of my wife and self to follow her footprints to the Lake of the Two Mountains, and the home of Josiah Rising and Abigail Nims, his wife. At this time we had never seen Miss Baker's book, and upon subse-

quent comparison were struck with the similarity of our experiences, both in the mission buildings at Oka and at the old homestead. But when the friendly Father Lefebvre produced from the church archives the ancient records, we failed to recognize the entry of the marriage of Josiah and Abigail, being ignorant of their Indian names as therein employed. Nor were we advised of the translation of the English "Josiah Rising" into the French "Ignace Raizenne" until enlightened by the good priest. Across the street from the mission grounds, in a pleasant home fronting the beautiful Ottawa, we found three comely young ladies, the recently orphaned Mles. Harbour, who were nieces of the present Mme. Raizenne, and who, by the aid of an interpreter, supplied us with all needful information regarding the family.

The streets of the little village of Oka, still undefiled by gasoline or electricity, and with their immaculately white-washed cottages, from the windows and corners of which dark-skinned children peered curiously, were wonderfully interesting. Occasionally a two-wheeled cart appeared, wherein sat a pure-bred Indian and his dusky companion, somber and silent, and altogether the scene was as suggestive of other climes and other days as a Puebló Indian village in New Mexico.

After a laborious drive of nearly a mile over the heavy sand dunes northward from Oka, we passed through a gate at the right into an open spruce grove; thence across a rolling field and down a lane for a fourth mile, and the Raizenne homestead was reached, pleasantly located near the base of the westerly cone of the Two Mountains. Upon the removal of the mission from Sault au Recollet to Oka, in 1721, this fine domain of 280 acres was bestowed on Josiah and Abigail by the Church, in consideration of their fidelity to their vows, and their consistent and exemplary lives. The westerly portion of the log house was built by Josiah and Abigail soon after their arrival in Oka, and here they reared their family of two sons and six daughters. In 1791, as we learn from the date carved over the doorway, a considerable stone addition was made to the house, but the reception rooms have remained in the older portion, which, due evidently to reverential sentiments, has been kept in such good repair that it is now in a better state of preservation than the newer part. The homestead has remained in the continuous possession of Josiah and

Abigail and their descendants since 1721, the present owner and occupant being Jean Baptiste Raizenne, of the fifth generation from Godfrey Nims. Mr. Raizenne was born March 29, 1838, and his four children, Rising, Wilhelmine, Isabelle and Marie Stella, were born in the '80s. All are attractive, intelligent and well educated, and as yet unmarried. The mother, before marriage Melina Mallette, was raised in an English home, and is the only member of Jean's household who speaks English. It is a family of exemplary character, and excellent standing in the community, and all are endowed with high regard for their New England ancestry. Notwithstanding the silence with which these Canadian kinspeople were so long clothed, the knowledge of their American lineage was inherited by each generation from Josiah and Abigail, and the fact was evidenced by Jean Baptiste Raizenne in the bestowal of the name "Rising" upon his son. We are all conversant with the reputed return of Abigail to Deerfield in 1714, under circumstances which challenge our credulity, but which were given credence by officials at the time, and later by Mr. Sheldon in the "History of Deerfield." I questioned Mr. Raizenne especially on this subject, and he assured me that "there was no tradition of such an incident in his family, but that his father often told him that Josiah and Abigail visited Deerfield after their marriage". If this visit has been anywhere recorded by our historians it has escaped my notice.

The deeply religious sentiments of Josiah and Abigail, and their fealty to the Catholic church, were also inherited by their progeny. Of the eight children of Abigail, one became a priest, and two were nuns, one of the latter attaining the high position of Lady Superior. In the second generation there were nine children, with one priest, four nuns, and two Sisters of Charity; while in the fourth (or present) generation there have been two nuns. In addition to these many of the offspring of the daughters who have married have likewise consecrated their lives. In the fourth generation, which includes Jean Baptiste Raizenne, there were ten children, of whom the elder daughter, Walburge, became Sister Raizenne, while the much younger daughter, Guillelmine, became Sister St. John the Evangelist, both Grey Sisters of the Cross, and resident at the Grey Nuns' Convent, Ottawa, Ontario. There Sister Raizenne died on the 12th of June last, at the age of eighty years,

sixty of which she had passed in the service of the Master. Sister St. John fills the responsible position of Secretary to the Mother Superior of the Grey Nuns' Convent, and is a woman of culture, refinement, and affectionate regard for her forebears. In 1913 she published at Ottawa a little book entitled "*Notes Genealogiques sur la Famille Raizenne*", a valuable work, which covers connectedly the history of Josiah and Abigail and their direct descendants to the present time.

A few days after the visit to Oka we crossed Montreal Island to Sault au Recollet, on the banks of the Riviere des Prairies. Although but nine miles from Montreal, and convenient of access by trolley, the village of Recollet retains its early French-Indian characteristics in a remarkable degree. The main street, with the handsome church and associate buildings near its west end, parallels the winding river, and is lined with picturesque and ancient houses, some of which were erected nearly two centuries ago. Montreal Island was ceded in 1640 to Father Jean Jacques Olier, parish priest of St. Sulpice, Paris, and in 1663 was transferred with all its seigniorial rights to the new Seminary of St. Sulpice at Montreal. The mission on Mount Royal was doubtless one of the first established by the Sulpician Fathers, and in 1701 it was removed to Sault au Recollet. Thereabouts were settled many of the Christianized Iroquois and other friendly Indians. Here was built the stockade, later known to English captives as the "Oso Fort", enclosing the Chapel of Notre Dame de Lorette, a dwelling for the mission priests, a convent for the Sisters of the Congregation, and quarters for the villagers in case of attack by hostiles. Beyond to the southward stretched away the slope of Mount Royal, dotted with the wigwams of the Indians, among them that of the squaw, Ganastarsi, destined to be for years the abode of the little Deerfield captive, Abigail Nims.

Following the tragedy of Deerfield, in the early morning of February 29, 1704, among the band of captives who set out on the merciless march of weeks over the snow and ice to Canada, were the wife and son-in-law of Godfrey Nims, and his children Ebenezer and Abigail, the grievous fate which befell the first two en route being a matter of record. Godfrey's opposite neighbor, Mehuman Hinsdale, with his wife

and nephew, Josiah Rising, were of the party, as were also Deacon David Hoyt and wife, with four of their children, including the daughter Sarah. Abigail was then not quite four years of age, and Josiah was ten. In accordance with the custom prevailing between the French and their Macqua allies, the English captives were awarded to their Indian captors, and so it came about that Abigail and Josiah were taken to Sault au Recollet, and neighboring wigwams, where they received respectively the Indian names of Touatogouach and Shoentakouani, while Ebenezer Nims and Sarah Hoyt found their way to the Indian village of Lorette, seven miles above Quebec, where they were duly adopted into Indian families. The other captives were likewise distributed according to the habitations of their masters.

The lives of the two Deerfield children at the Sault mission have been fittingly described by Miss Baker. Such education as they had was received from the Sulpician priests and nuns, and there is no doubt of the thoroughness of their work along religious lines. The record of the baptism of Abigail, as Mary Elizabeth Nims, June 15, 1704, less than four months after her arrival, by Meriel, priest, may be seen in the archives of Notre Dame Cathedral, Montreal; and Josiah was also baptized into the church December 23, 1706, and rechristened Ignace Raizenne. They were married here in the mission chapel on the 29th of July, 1715, by M. Quere, priest, as certified to in the records preserved at Oka. Their first son, Simon was born here in 1719, and here they maintained their pious home until their transference with the mission to the Lake of the Two Mountains in 1721.

As a finale to our visit to Sault au Recollet, we inspected the splendid Catholic church, and interviewed its priest, Charles P. Beaubien, a man of much learning and of courteous address, but of indifferent command of English. He appeared well-posted in the history of our captives, and pointed out to us the still standing Convent of the Sisters of the Congregation, where, he said, "Abigail was educated", and the now vacant site of the chapel where she and Josiah were married. I interrogated the cure regarding Ebenezer Nims, and he quickly responded that, "unless baptized into the Catholic church there would be no historical record of him". M. Beau-

bien is the author of a valuable work in French, entitled "Le Sault au Recollet", published in Montreal in 1898, wherein is contained the ecclesiastical history of the place from its first occupation to the date of publication. He devotes generous space in the book to Abigail and Josiah and their descendants, and quotes freely from Miss Baker's work, and earlier French authorities now out of print, illustrating also with cuts of the Convent of the Sisters of the Congregation at Recollet, and the Raizenne homestead at Oka.

Godfrey Nims' elder son John, then twenty-four years of age, and his step-son, Zebediah Williams, aged twenty-eight years, were captured by the Indians near Deerfield, October 8, 1703, and when Abigail was brought to Sault au Recollet John was held near Montreal, whence he escaped and returned to Deerfield in 1705, while Zebediah was restrained at an island in the St. Lawrence below Montreal. There he became ill, and was taken to a hospital in Quebec, where he died April 12, 1706. Being a very pious young man, and steadfast in the Protestant faith, and living near the dwelling-place of Rev. John Williams, the most prominent of the Deerfield captives, Zebediah is referred to in very commendatory terms in "The Redeemed Captive". John Nims subsequently accompanied to Canada, in the capacity of interpreter, and as the head of his family, some of the commissions sent from the Colony of Massachusetts to secure the ransom and return of the New England captives; and there is little doubt that all of these commissions made earnest efforts to redeem Abigail and Josiah during their residence at the "Oso Fort". Infatuated with the primitive life and surroundings at the mission, and their childish memories of Deerfield clouded with horror, it is not strange that, like many others, they chose to cast their lot where they had found peace and happiness.

When captured at Deerfield Ebenezer Nims was seventeen years of age, and Sarah Hoyt was one year his senior. Lorette is known to this day as an Indian village, and at the time of their coming its white population was limited to the Jesuit church officials and a few English captives. Of necessity their lives ran in the rude Indian channel, and while no endeavors for their proselyting were spared by the priests and sisters, there is no evidence that they strayed from New England prot-

estantism. Companions in misfortune, there was yet a thread of romance in their lives, which reached its climax when the priests sought to compel Sarah to marry a Frenchman, whereat she rebelled, and was promptly claimed by, and wedded to, Ebenezer Nims. Their son Ebenezer was born at Lorette on the 14th of February, 1713. In the following year John Stoddard and Rev. John Williams, commissioned by the Governor of Massachusetts to recover the English captives, reached Quebec, and immediately opened negotiations with the Marquis de Vaudreuil, Governor-General of Canada, for the return of Ebenezer and Sarah. The vacillations of Vaudreuil, and the strenuous opposition of the Jesuits and Indians are recorded in Stoddard's journal. Ebenezer was a discreet young man, and hesitated to openly announce his desire to return to Deerfield, fearing that the Indians, who are said to have become strongly attached to him, might effect his removal to some remote and safer place, to which course they were doubtless counseled by the priests. When the family was finally brought to Quebec and put aboard the brig "Leopard", a large body of Indians came from Lorette for the purpose of rescue, still believing that Ebenezer and Sarah were being carried off against their will. They demanded to see Ebenezer, and when firmly apprised by him of his desire to return home, they departed regretfully, after a vain attempt to have the infant Ebenezer, Jr., left with them. The brig sailed for Boston on July 24th, 1714, with twenty-six redeemed prisoners; and thus ended, after a sojourn of ten years, the captivity of the last of our kin held in Canada, except the two voluntary exiles at Sault au Recollet.

In the erection of this Memorial upon Godfrey Nims' Home Lot, due respect is shown to our first American ancestor, and for the sufferings of his family. Near the far corner of Memorial Hall stands a handsome evergreen, brought as a seedling by our good friend Alice Baker from the home of Josiah and Abigail at far-away Oka; while beside the house erected by their hands in the shadow of the Two Mountains are growing two elms transplanted from Godfrey's adjoining Home Lot. If sentiment takes voice in Deerfield, its echoes resound from Canada.

Painesville, Ohio, August 5, 1914.

A descendant of Abigail Nims Rising, in conveying her regrets at inability to attend these exercises, enclosed the following lines:—

Adown the ages
In history's pages,
On tablet of gold
In letters of old,
A story is told.

1598242

The hearts that throbbed so long
With love both deep and strong,
Lo, see! 'neath shady hill
How calm—how cold—and chill.

Wake not their peace and slumber,
Tread soft around in number,
Breathe not a sigh;
Although they lie
Beneath the sod
They rest with God.

Our moments and our days
Flow fast in winding ways;
'Mid sands of river Time
In depths the jewels shine.

Oh! may our years,
'Twixt smiles and tears,
Wind thus along,—
Be one sweet song.

Sister St. John the Evangelist.

Ottawa, Ontario, August 6, 1914.

STRAY LEAVES FROM THE ANCESTRAL TREE.

BY MADELLA S. NIMS.

Godfrey—Ebenezer—David—Matthew—Brigham—Madella S.

Here, upon these ancestral acres, under the sheltering branches of these grand old trees; our thoughts naturally turn to our ancestral or family tree.

Our family tree had originally eleven branches. John the third branch, has been nobly represented by Judge Francis Nims Thompson, who has given us the tragic story of Godfrey Nims, whom we are here to honor.

Ebenezer the sixth branch, has spoken to us through his lineal descendant, Frederick C. Nims of Painesville, Ohio, who has brought us most valuable information and good tidings from the eleventh branch, the captive Abigail.

Thankful the fifth, the most fortunate one of all, is represented by Mrs. Sheldon.

We thank God for these four branches, which growing larger, and stronger, dividing and sub-dividing, have so covered the earth that twigs and leaves are scattered from ocean to ocean, and from sea to sea. The heroic spirit of Godfrey Nims was imparted to his children. Undaunted by the ravages of the Indians here in Deerfield, they were ready to brave the hardships of the pioneer, and sacrifice their life if need be, that future generations might have the comforts and luxuries which we enjoy. The family of Godfrey Nims has played a prominent part in the history of Keene, N. H.: John Nims, son of Godfrey, Elizabeth Nims, and her husband, Lt. Col. John Hawks, Ebenezer Nims, born in Canada, the son of Ebenezer the captive and his family, David Nims and his family, Abigail, the daughter of Thankful Nims, and her husband, Joseph Richardson, were among those who came to Upper Ashuelot, now the city of Keene, in 1737. John Hawks and Joseph Richardson came two years earlier, but up to 1737 no one had been able to remain through the winter. Their efficiency was evident, for Lt. Col. John Hawks was chosen one of the committee to lay out the land and the Main Street, Joseph Richardson was chosen assessor of taxes, Ebenezer Nims collector of taxes, and David Nims was chosen scribe. They all were original members of the first church, and Joseph Richardson

was one of the committee to build the first meeting house and move and rebuild the second. Later he was killed and scalped by the Indians. At the first town meeting after the incorporation of the town of Keene, David Nims was chosen town clerk and treasurer. For nearly forty years he held some important office in the town, and a quaint portrait of him made by Jeremiah Styles now hangs in Keene Public Library.

By one of the proprietor's divisions of land, David Nims received one hundred and four acres, in what is now the town of Roxbury. This he conveyed to his son, David, Jr., in 1763, and it is now the Nims' homestead and David Nims' estate. According to our living encyclopedia, the Rev. Josiah L. Seward, this is the only estate in this vicinity which has been kept in the same family and the same name ever since the first tree from the primeval forest was laid low. David Nims died in Keene July 21, 1803, aged eighty-seven. Forty of his descendants followed him to the grave. His wife Abigail died in 1799, aged eighty. At that time their descendants numbered ten children, fifty grand-children, and twenty-one great-grand-children. The whole number of their progeny, in 1903, was about two thousand.

Brigham Nims of Keene, N. H., was much interested in the history of the family and looked up hundreds, and I am not sure but thousands, of different members, but the larger part of the history compiled by him was that of the branch of David Nims. It was from our venerable guest, the Hon. George Sheldon, that Brigham Nims received much of his information in regard to Godfrey Nims and his family, in this locality.

In gathering the stray leaves from the Nims ancestral tree, I find with inexpressible sadness that, like the Indian, whom he supplanted, he is fast disappearing from the land. Instead of the families of eight, ten, even fifteen, children, there is now only one child and in many instances none at all. In fact the later generations do not marry easily, but when once married they have no use for divorce courts. Another fact that impresses me is, that I find but one Godfrey Nims. Nearly every family has its Frederick, Francis, Charles, or Henry, but no Godfrey. My only explanation is, that the life of Godfrey Nims was so filled with tragedy no one has had the courage to perpetuate the name and keep its memory fresh.

"Gold is tried with the touchstone, but men are tried by gold." The Nimses are not poor, yet they are too honest and too good financiers to be rich.

He who takes into his reckoning not only the present generation, but all coming generations in the way he uses his money is the shrewd financier. The Nims race seem to have grasped the fact that the stuff we call riches is used for pavingstones up in the homeland, and that when the true values are being sorted, where wealth is reckoned otherwise than in gold, there shall be little yellow stuff sticking to them.

Apparently this branch of the family is not as religious as the Canadian branch, but if neither "pastor" nor "priest", collectively and individually it stands for right and righteousness.

Our list of doctors, lawyers, ministers, teachers, manufacturers, poets, architects, artists and engineers, is a long one. The professions are liberally represented, but they are not the whole thing. There are many filling other positions, where brains as well as "coin of the realm" play a prominent part.

Some have become distinguished. Probably every one here knows more or less of Col. Ormund F. Nims of Boston, whose Nims' Battery was so famous in the Civil War.

Col. Nims was a soldier of whom the entire states of Massachusetts and New Hampshire were proud.

To tell of the engagements where Col. Nims' gallantry and the great work of his battery earned high praise would involve a history of the civil war. In scores of places his battery played a conspicuous part.

Those who were privileged to visit him in his home could not fail to be impressed by the framed testimonials of honor and respect from distinguished men all over the country; for the walls of his room were practically covered with them. At the same time, you could but wonder if it were possible, that the modest, retiring man before you could be the great commander he really was.

Col. Nims's services to his countrymen were not all upon the battlefield.

With the exception of the time he was away during the civil war; for fifty-six years, lacking two months, he spent six-

teen hours every day in his drug store on Cambridge Street. Rising at seven o'clock in the morning and retiring at eleven o'clock at night, for fifty years he served the poor and needy of the west end of Boston, as steadfastly as he served his country during the war. In his little drug store he probably, in his quiet way, did more charity work than many highly organized charitable societies. His charity was carried on with no blare of trumpets, that all the world might hear. It was no part of a settled plan of relief, or a campaign for the uplifting of the fallen; it was simply the spirit of kindness that fourscore and eleven years made kindlier. He passed from this life May 23, 1910.

"Of no distemper, of no blast he died,
But fell like autumn fruit that mellowed long,
Ever wondered at because he dropped no sooner,

Fate seemed to wind him up for four score years,
Yet freshly, ran he eleven years more,
Then, like a clock, worn out with eating time,
The wheels of weary life stood still."

Not every Nims stands out before the world like Col. Nims, but they all have the same underlying principles and are just as valuable in the positions which they occupy.

Their ability and steadfastness have made them ever prominent in public affairs, where they have always stood for honest, clean administration.

"Act well your part, there all the honor lies." This is what every true Nims is bound to do. His own approval for the expression of the best that is within him; "the pat on the back" of his own conscience, is the reward that he is looking for. It gives a sense of wholeness, of happiness, which is never felt by the man who does not do his level best.

The hospitality of the clan is equal to that of James Whitcomb Riley's farmer, who said

"I don't know how to tell it, but, if such a thing could be
As the angels wantin' boarding, and they'd call around on me,
I'd want to 'commodeate 'em the whole indurin' flock,
When the frost is on the pumpkin and the fodder's in the shock."

Captain Eliakim Nims of Sullivan was a poet; so much of a poet, that if asked a question he was quite likely to answer in rhyme.

His poetry was so common, however, no one thought of preserving it, and although he wrote some beautiful verses, very few are to be found.

His ready wit was proverbial, and any one who dared approach him in a chaffing way, retired with no desire for a second compliment from him.

Edson Gerry Whitecomb of Montpelier, Idaho, a great nephew of this Eliakim Nims, whose father, Hon. Frank H. Whitecomb, has for many years been city clerk of Keene; has a wife and two small sons, and this is the way he invited his parents to spend Christmas with him:

As I sit here idly smoking,
Kind of lonesome and alone,
I'm a-wondering if the old folks
Are lonesome too at home.

The kids are in their beds now;
Things are quiet as can be,
And the thoughts of early childhood
Come a-rushing back to me.

I am thinking of their Christmas;
I've planned for them a tree
With popcorn and the fixin's
The way a tree should be.

But one thing kind of bothers
Though I've planned each detail true;
It won't seem like it used to
Unless we have you, too.

I can see it in its splendor
As the fast approaching light
Of the early Christmas morning
Turns its jeweled branches bright.

I can see it as it stands there,
Loaded rich with children's toys;
I can feel again within me
Those early Christmas joys.

I can see the looks of wonder
 On the face of each dear tot,
 As they behold before them
 The presents Santa's bought.

So I have planned this Christmas
 For my boys an old time tree,
 With everything complete as
 The ones you had for me.

But something sure'll be lacking
 If you ain't here to see
 Me and my boys a-having of
 Our first real Christmas tree.

So I'm thinking as I sit here
 Smoking silently alone,
 Of the old folks in New Hampshire
 As they're sitting there at home.

And I'm wishing and a-praying
 That for this Christmas tree
 You'll both be here that morning
 As a present dear to me.

E. G. W.

It has been suggested that there might be some here who would like to know the origin and purpose of "The Nims Association."

Its origin may be traced to the dearest of grandmothers, Lucy Brown Nims, ninety-two years old.

She was a living encyclopedia of chronological data. She could tell you when and where every one in town and out of town was born, married, and died. Her son, endowed with her spirit, did better than she. He not only talked history but wrote it down for the use of future generations.

However, it took a woman who is in the habit of "doing things" to bring the Nims Association into existence.

Mrs. Lydia Nims Wheeler, (and I hope you have met her to-day) through the columns of the Keene Evening Sentinel, announced that the descendants of David Nims would hold a reunion at Wheelock Park, Keene, N. H., Sept. 30, 1904.

In spite of a drenching rain, and the fact that only two days' notice had been given, fifty-two descendants of David Nims sat down to dinner together, and had a grand good time.

So successful a beginning could not be allowed to end here. An organization was formed, David B. Nims was elected president, Walter T. Nims, secretary and treasurer, Madella S. Nims, historian, and a committee of ten was appointed to make engagements for the ensuing year. The purpose of this organization, is purely social. Before it came into existence many Nimses living in Cheshire County did not know each other by sight. If the truth be told, a Nims will not go half way socially.

From year to year there has been a steady, healthy growth in the Association.

Any one wishing a copy of the by-laws of this Association, may obtain one from the historian. The annual meeting is held on the Thursday nearest the fifteenth of August, at Wheelock Park, Keene, N. H.

The morning is spent in greetings. After a good dinner, "food for the soul" is provided in different ways. For the last few years an orchestra from the family has delightfully entertained us and we are quite proud of them. Its members are Robert D. Nims, Estelle C. Nims, Elizabeth Piper and Winthrop Piper.

We usually have one paper of especial interest. One year it was by Miss Miller who has so graciously opened the old home to us to-day, even allowing the small boys to explore that most mysterious region the "garret".

Naturally her subject was "Old Deerfield and Our Ancestors."

Another year Norman Granville Nims, architect for McKim, Mead & Co., New York city, told us how the skyscrapers of New York are made, and illustrated his address with photographs of the immense municipal building, which he designed, and which is now near completion.

Last year Elbert H. T. Miller gave us the connecting link between the Nims and Miller families, and Hon. John E. Benton, our family ex-mayor, gave us an interesting account of his trip to the Panama Canal in the interests of the Civil Service Commission of which he is a member.

Of course we have some short speeches of a reminiscent nature, but we are not a mutual admiration society.

Memorials have been erected by individual members of the family, one of them being a handsome monument of the boulder type, in the old cemetery in Keene in honor of the pioneer Divid Nims, by Col. Francis O. Nims.

This boulder, which we are about to unveil, is not an individual gift. It is as it should be, a united tribute of love, honor, and respect from those who enjoy the blessings which the sturdy early settlers made possible. It is a free-will offering, for it was understood from the beginning that no one was to have a part in it who did not consider it a privilege and pleasure to do so. Since the descendants of Godfrey Nims have had such a conspicuous part in the history of Keene, throughout all years of her existence, it is eminently fitting that this memorial should be taken from her adjacent hills and placed here by her loyal sons, officers of her splendid commonwealth.

I cannot refrain from calling attention to this committee. If you had made one to order, you could not have made a better one.

You remember I am in a position to know whereof I speak, for I have handled the money, and in these days, the one who handles the money finds out the kind of men he is dealing with.

I could not, and, to this Association, I need not, speak of him, the noble, true and good, who walks with us no more,—David Brigham Nims.

But Henry W. Nims' good judgement, knowledge of stone work, and untiring zeal, could not have been surpassed, nor could the executive ability, keen insight, and decisive action, of Fred C. Nims have been equalled; while the scientific knowledge, artistic taste and good sense of Samuel Wadsworth was absolutely indispensable. Each in his individual place, was just the man that was needed. But better than all else, is the spirit in which it has all been done. The spirit that has pervaded every move has been simply beautiful. Could you have read the letters which have been received, seen this huge boulder taken from yonder hillside, and followed it to its present position, you would agree with me that the one characteristic which stands out above all others in the Nims' family is Loyalty.

The Pocumtuck Valley Memorial Association contributed to this noble testimonial by kindly and generously giving a place for it upon these sacred grounds.

The Honorable George Sheldon, whom kind providence has allowed to be our guest to-day, has given inspiration.

His presence adds a benediction to this auspicious occasion which is felt, not only by this generation but will be felt by coming generations who visit Old Deerfield.

"Stand now, Oh Boulder, true and strong,
Stand while the ages move along,
And point to all who tread these ways
The grandeur of those other days,

Tell of the courage, that subdued,
That blazed the way, the forest hewed,
That reared of logs the cabin home,
And made the wilderness to bloom.

Tell of their training for defense,
That, tested, proved no mere pretense;
That put to flight the savage band,
And drove oppression from the land.

Tell how, that knowledge was their care
And midst the burdens they must bear,
Of forest, field, of home and church,
A place they reared for wisdom's search.

Yea, testify their faith in God,
Who reared on consecrated sod,
A temple to the Heavenly King,
And to his feet did offerings bring.

And may thy service owned of God,
Turn many a heart, a human clod,
To faith and hope and service grand,
For God, and home, and native land."

PRESENTATION OF BOULDER TO NIMS FAMILY ASSOCIATION.

BY HENRY W. NIMS FOR THE COMMITTEE.

Godfrey—Ebenezer—David—David—Asahel—William—Henry W.

At the 1912 annual field meeting of the Nims Family Association the matter of erecting a memorial to our ancestor, Godfrey Nims, was agitated; and a committee was appointed, consisting of David B. Nims and myself, to investigate the matter and report at a later meeting. A short time after this meeting Mr. Nims invited me to go with him and his sister to look at a pyramidal boulder which they greatly admired. After examining it we decided that if the base were suitably cut the boulder would make a beautiful and appropriate monument for our ancestor.

We afterwards came to Deerfield to purchase a plot of land from the Godfrey Nims house lot, upon which to place the stone; but being unable to secure such a plot we interviewed Mr. George Sheldon, who later very kindly called a meeting of the Pocumtuck Valley Memorial Association, which voted us the privilege of placing a monument on their grounds which are a portion of the Nims home lot.

Soon after this David B. Nims was taken from our midst and no further action in regard to the monument was taken until our next reunion, in 1913, when Fred C. Nims and Samuel Wadsworth were appointed to act with me to carry the project to completion. Now, Mr. President, we have removed this New Hampshire boulder from its home in the granite hills of Roxbury, to these grounds. It is a gift to the Nims Family Association from Frank T. Wiswell, a descendant of Godfrey Nims. The work has been completed without a hitch or break, and I would say here that I feel and firmly believe that the influence and invisible hand of David B. Nims guided our work to the end.

Mr. President: In behalf of your committee, I now present this monument for your approval and acceptance.

ACCEPTANCE OF BOULDER FROM THE COMMITTEE.

BY MARSHALL W. NIMS FOR THE ASSOCIATION.

Godfrey—Ebenezer—David—Zadock—Philander—Frederick—Marshall W.

It is my pleasant duty, in behalf of the Nims Family Association, to accept this stone which has been placed here through your efforts. It is, indeed, a fitting memorial to the founder of our family; to whose history we have listened this afternoon, and whose name is closely indented with the early days of Deerfield.

To our able historian, who is familiar with the history of the Nims family, root and branch, and with whom the thought of this memorial originated, we would express our appreciation of all she has done to make this day possible.

To the members of the boulder committee, I would, in behalf of the association, tender our heartfelt thanks for their part in this work. It was no small task to bring this massive boulder from the old hills of Roxbury down to this pleasant valley. We can hardly realize how difficult it was, requiring much time, thought and good hard work. For all this I would again thank you.

And now this boulder becomes the possession of the Nims Family Association.

PRESENTATION OF BOULDER TO THE P. V. M. A.

BY NORMAN G. NIMS FOR THE NIMS FAMILY ASSOCIATION

Godfrey—Ebenezer—David—Matthew—Gilman—Albert—Norman G.

As history goes this wonderful country of ours is still young and it is not so many generations ago that men were seeking on its shores that freedom of individual initiative and action which we possess and use without a thought of its value or its cost. Seeking an opportunity to work out their own destiny in their own way, what country possessed such possibilities at the time as America—vast, rich America, untrammelled by traditions, undeveloped by man. And so men

came, your ancestors and mine, from France, from Scotland, from England, from Ireland. And coming here they found vast forests and hills and valleys, over which roamed a race of men bent only on the securing of their physical needs, without a thought of the past, without a vision of the future. Wrestling these hills and valleys from the Red man, these immigrants began to build and they builded better than they knew—for, resulting from their effort has come a republic in which the individual has come into his own. Their opportunity was one of exploration, exploitation, and so magnificent were the resources at their hand, that they gave little thought to the danger lying in destruction, without reparation.

Profiting by the experiences of the past, we have come to know that if the race is to survive—destruction must be tempered with a care for the future. Hence we now hear of conservation—a new term in our every day vocabulary, but one which has come to be used and is understood to stand for the necessity of returning something to nature if nature is to continue to reward our toil. The unexplored regions of our own country are now insignificant and those remaining on this entire globe are so small as to compel mankind to pause in its policy of destruction and conserve and build up its resources. Nevertheless, how easy it is to destroy. How far the road we must travel before we are rid of the assumption that our resources are not limited.

From out my office window in New York I have watched the tearing down of buildings which were erected within a few years out of steel and brick and concrete in a manner that is still considered to be good practice. So rapidly do we move to-day, and so rapidly do values change, that it is, without doubt, good business to tear down substantial buildings in order that others may be erected to meet the new conditions. We are tearing down the barns our fathers built in order to build larger ones in which to store the undreamed of wealth that has come into our possession as a result of the fidelity and foresight of those who wrought before our day. But what of those who make a business of wrecking that which others have built? What an occupation. Never building, always tearing down—anything—everything that a hurrying people may turn

over for that purpose. How little satisfaction there can come to one so engaged and yet competition for the privilege is keen—and the landmarks of our cities are torn down with scarcely a passing regret because the prevailing sentiment is one that presses hard for the reward that is measured in terms of the commercial world. And worst of it all, many landmarks are destroyed thoughtlessly with no compensating good—sometimes because the story connected with them has never been told.

What then can be more fitting than that we pause a bit and consider the claim of our Fathers to our gratitude and kindly remembrances as a part of our new policy of the conservation of those things worth while—for—be it observed, not all things to be conserved have value that can be stated in terms of the coin of the realm. And what organizations are in a better position to point out some of the things that are beyond any stated value than families, composed of men and women born of a worthy sire of old.

In old Westchester-on-the-Hudson, monuments have been set to show the path trod on its soil by Washington and the Manor houses where he stopped are preserved with care. These monuments—these buildings—serve to arouse a spirit of patriotism—an interest to investigate the stories connected with them on the part of the present generation, and particularly on the part of those coming to our shores untaught in the meaning of such things.

So to-day I count it no small honor to stand here as the representative of the Nims Family Association and on its behalf I now present to you the Pocumtuck Valley Memorial Association, this boulder, placed here in memory of Godfrey Nims, the first of that name on these shores, our ancestor pioneer in your beautiful valley. Preserve this boulder as moulded by the hand of God—conserve the fruits of the toil of him in whose memory we are met to-day as part of your peculiar work, the sum total of which shall be the perpetuation of a genuine patriotism in this rich valley of the Old Bay State that shall be worthy of mankind as long as generations shall come, as long as generations shall go.

ACCEPTANCE OF BOULDER FROM NIMS FAMILY ASSOCIATION,

BY MRS. JENNIE M. ARMS SHELDON FOR THE P. V. M. A.

Godfrey--Thankful--Benj. Munn--Lucy--Lucy Tyler--Christopher T. Arms--Geo. A.--J. M. A. S.

Members of the Nims Family Association:—

Not long ago I saw a little child standing close by a roadside memorial stone. He stood, a statue-like figure, with his eyes riveted upon the words cut in granite. Some of these words he could not understand, others he knew the meaning of, so he read on—on, it seemed, to the end. When he turned away there was a wistful look in his serious blue eyes; a longing unexpressed but intelligible to the older mind and prophetic of the future. This child was feeling the longing that he, too, might, sometime, somehow, be good, be great.

A bevy of laughing school girls drew near the stone, paused, and read the inscription. As they read the laughter died away; some of them were thinking—thinking of the men, women and children who had lived, struggled and suffered on the very ground they trod. Life to some of these girls, then and there, took on a different hue, and into their faces came a wondering expression. They were wondering what they themselves could do in this big world of glorious work which would really be worth while.

A romping boy ran down the road, stopped suddenly in front of the tell-tale stone and read the story. Then he threw himself upon the grass and read it again. Why did this boy of perhaps sixteen years linger there, silent and alone? When he rose he laid his hand upon the stone, and the stranger who watched unseen felt that the touch was a touch of respect, possibly of gratitude. In that brief space of time the countenance of the heedless, irresponsible boy had changed to that of a young man with an earnest purpose, and with courage to accomplish that purpose.

An alert man of business rushed by, then quickly wheeled about, and stood before the calm, commanding rock. Presently he took from his pocket a note book and pencil and began to write. Judging from the time that passed one might say he wrote down the whole, long inscription. Afterward this man of restless energy stood mute and motionless; when, at length, he walked away, he said to a passing friend, "I tell you what it is, these stones by the side of the road do more than all the books that have ever been printed! Somehow they rouse a man, and make him feel as if he ought to be doing something".

A wise man of more than eighty years moved slowly, feebly toward the magnetic stone. With bared head he read the record of his ancestor. While he read the fire in his eye burned brighter, the blood in his veins ran faster; his heart throbbed with pride and with gratitude for he knew he was standing upon his own ancestral acres. That stone by the roadside had annihilated age, it had created life, so that when this man went on his way his brain was teeming with splendid plans for the future.

My friends, the longing of childhood, the aspiration of maidenhood, the resolution of boyhood, the resurrection of manhood, the fresh life of four score years, these, all these, are revelations of the future results of your labors here to-day. You are building even better than you know, better than any of us dream, for you are giving inspiration to youth and vitality to age.

As a representative of the Pocumtuck Valley Memorial Association I am authorized to say that we accept with exceeding gladness this latest memorial, both as an ornament to our grounds, and as a proof of your faith in the willingness and the ability of our Association to give it the best of care. Already we have taken it to our hearts, and we promise you we shall protect it as one of our choicest possessions.

ODE TO BOULDER.

BY MRS. EUNICE K. NIMS BROWN.

Godfrey—John—Jeremiah—Seth—Edwin—Eunice K.

Godfrey—John—John—Reuben—Joel—Dirixa—Eunice K.

Godfrey—John—Daniel—Asa—Betsey—Dirixa—Eunice K.

I.

We gather here to-day to dedicate this boulder,
So grand and firm, to commemorate our loyal sire,
Whose life and work, both brave and strong, we venerate
The name of "Nims" has honored been,
And will be through posterity.

II.

Our Deerfield unto thee
Still would we loyal be
As were our sires,
Who watched thine infancy,
Fought for thy liberty,
Kindled on hill and lea
Thine altar fires.

III.

God bless us gathered here
While draws our parting near
Peace be to thee.
With all good be thou blest
With Union East and West.
Through days of work or rest,
Happy and free.

"Give what you have; to some one it may be better
than you dare to think."

NIMS FAMILY ASSOCIATION

OFFICERS.

President

MARSHALL W. NIMS,

CONCORD, N. H.

Vice President

MRS. GERTRUDE SPAULDING,

KEENE, N. H.

Secretary and Treasurer

WALTER T. NIMS,

KEENE, N. H.

Historian

MADELLA S. NIMS,

KEENE, N. H.

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Boulder

*DAVID B. NIMS

FRED C. NIMS

HENRY W. NIMS

SAMUEL WADSWORTH

Executive Committee

MR. AND MRS. CARL G. BEVERSTOCK

MR. AND MRS. MYRON NIMS

MR. AND MRS. ARTHUR NIMS

Registration

FRANK H. WHITCOMB

SAMUEL WADSWORTH

WALTER D. KNIGHT

Reception Committee

REV. GRANVILLE W. NIMS

MISS FANNIE NIMS

MISS M. ELIZABETH NIMS

*Deceased.

"Let the hand forget its cunning,
 And the ear refuse to hear,
 If the heart forget its loved ones
 In the space of one brief year."

At a meeting of the Nims Family Association at Wheelock Park, Keene, N. H., August 14, 1913, the following memorial of the late David Brigham Nims was unanimously adopted.

IN MEMORIAM

DAVID BRIGHAM NIMS

Born in Roxbury, N. H., September 2, 1858.

Died in Keene, N. H., March 3, 1913.

Son of Brigham and Susan Selina (Gould) Nims.

WHEREAS the former President of this Association, David Brigham Nims, after a comparatively brief, but highly honored and useful life on earth, has passed on to the joys of the faithful in the higher life, be it

RESOLVED that this Association will ever cherish the memory of his many virtues, his modest deportment, his unwavering fidelity to what he deemed his duty, his unimpeachable integrity of character, his never failing friendship for his friends, his intellectual tastes, his loyalty and devotion to the interests of his native town, his fond attachment to his home and those of the home circle, his loving care of the old homestead, his valuable services in many official positions in his home town and in the state legislature, and his trusting and abiding faith in all that was true and beautiful and good.

RESOLVED that we hold in grateful remembrance his efforts in establishing this Association, his willing labors in its behalf, and the valuable service which he rendered as its President.

RESOLVED that an expression of our sympathy be sent, with a copy of these resolutions, to each of his sisters, and that a copy thereof be spread upon our records.

(Signed) WALTER T. NIMS,
Secretary.

KEENE, N. H., Oct. 28, 1913.

NAMES OF THOSE CONTRIBUTING TO THE GODFREY NIMS MEMORIAL.

Frederick C. Nims, Painesville, Ohio; Marshall W. Nims, Concord, N. H.; Eunice Nims Brown, (Mrs.), Springfield, Mass.; Charles R. Whitney, Rochester, N. Y.; H. Albert Nims, Watertown, N. Y.; E. R. Nims, Fitchburg, Mass.; Boyden Nims, Columbia, S. C.; Elizabeth A. Nims, Columbia, S. C.; Luther B. Nims, Columbia, S. C.; E. Jackson Nims, Columbia, S. C.; Boyden McD. Nims, Columbia, S. C.; Frederick J. Nims, Columbia, S. C.

Frederick Nims, Sr., Fort Mill, N. C.; Frederick Nims, Jr., Fort Mill, N. C.; Kenneth Nims, Fort Mill, N. C.; Willie Nims, Fort Mill, N. C.; Joe Nims, Fort Mill, N. C.; Douglas Nims, Fort Mill, N. C.; Zenas B. Nims, Bowling Green, Ohio.

Mary Nims Thompson, (Mrs. F. M.), Greenfield, Mass.; Francis Nims Thompson, Greenfield, Mass.; George W. Nims, Greenfield, Mass.; Charles W. Nims, Greenfield, Mass.; Lucius Nims, Greenfield, Mass.; Delia Nims, Greenfield, Mass.

Norman G. Nims, Yonkers, N. Y.; Frances W. Stephens, (Mrs.), Kokomo, Ind.; Edwin Eugene Nims, St. Louis, Mo.; Jean Baptiste Raizenne, Oka Province, Quebec, Canada; Sister St. John the Evangelist, Grey Nun's Convent, Ottawa, Canada; Jane V. Bogart Smith, (Mrs.), Perch River, N. Y.; Julia Nims, Tallahassee, Fla.; A. J. Nims, Turners Falls, Mass.; Francis E. Nims, Leominster, Mass.; Mary Nims Bolles, (Mrs. A. N.), Belows Falls, Vt.; Harriet N. Kingsley, (Mrs.), Northampton, Mass.; Arthur B. Nims, Weston, Mass.; Dennis Nims, Hinsdale, N. H.

Luther Nims, Mt. Holly, N. C.; Dorothy D. Nims, Mt. Holly, N. C.; F. Boyden Nims, Mt. Holly, N. C.; Horace Nims, Mt. Holly, N. C.; David A. Nims, Mt. Holly, N. C.; Gertrude M. Thorning, (Mrs. W. B.), Houston, Texas; Lydia A. N. Wheeler, (Mrs.), Hopedale, Mass.

Clara S. Nims Knight, (Mrs. B. C.), Marlboro, N. H.; Byron C. Knight, Marlboro, N. H.; Ray H. Knight, Marlboro, N. H.; Walter D. Knight, Marlboro, N. H.; Charles B. Knight, Marlboro, N. H.; Herbert T. Wiswall, Marlboro, N. H.; Ina L. Wiswall, (Mrs. H. T.), Marlboro, N. H.; Frank T. Wiswall, Marlboro, N. H.; Henry L. Wiswall, Marlboro, N. H.; Daniel W. Rugg, East Sullivan, N. H.; Lillie Webster, Walpole, N. H.

David B. Nims, Keene, N. H.; Henry W. Nims, Keene, N. H.; Emily W. Nims, Keene, N. H.; Chester W. Nims, Keene, N. H.; Elmer A. Nims, Keene, N. H.; Sidney A. Nims, Keene, N. H.; Norris G. Nims, Keene, N. H.; Henry M. Nims, Keene, N. H.; Ruth Nims, Keene, N. H.; Fred C. Nims, Keene, N. H.; Arthur B. Nims, Keene, N. H.; Ernest A. Nims, Keene, N. H.; Maria A. Nims, (Mrs.), Keene, N. H.; Myron A. Nims, Keene, N. H.; Carrie Nims, Keene, N. H.; Madella S. Nims, Keene, N. H.; M. Elizabeth Nims, Keene, N. H.; Mary C. Nims, Keene, N. H.; Sumner Nims, (Mrs.), Keene, N. H.; Ainsworth M. Nims, Keene, N. H.; Allan M. Nims, Keene, N. H.; Louis A. Nims, Keene, N. H.; Walter T. Nims, Keene, N. H.; Charlotte S. Nims, Keene, N. H.; Annie W. Price, (Mrs.), Keene, N. H.; Carl G. Beverstock, Keene, N. H.; Marquis O. Spaulding, Keene, N. H.; E. Osgood Spaulding, Keene, N. H.; Frank A. Wright, Keene, N. H.; Frank R. Matthews, Keene, N. H.; Addie N. Matthews, (Mrs. F. R.), Keene, N. H.; Grace Nims Whitcomb, (Mrs. F. H.), Keene, N. H.; Frank H. Whitcomb, Keene, N. H.; E. Gerry Whitcomb, Keene, N. H.; Ralph Whitcomb, Keene, N. H.; James L. Whitcomb, Keene, N. H.; Everett N. Whitcomb, Keene, N. H.; Wallace L. Mason, Keene, N. H.; Louis A. Piper, Keene, N. H.; Frank F. Stearns, Keene, N. H.; Bertha C. Stearns, (Mrs. F. F.), Keene, N. H.

Nims Family History.

No complete History and Genealogy of the Nims Family in America has been published to date, although considerable valuable material adapted to such purpose has been accumulated by various members of the Family. Until such a work shall be produced, the most instructive Family data will be found in the following publications:

Genealogical Dictionary of the First Settlers of New England, by James Savage. Boston: 1861.

History of Deerfield, Mass., by George Sheldon, 2 vols. Deerfield: 1895. Volume II contains the Nims Genealogy.

History and Proceedings of the Pocumtuck Valley Memorial Association, 5 vols. Deerfield: 1-1890; 2-1898; 3-1901; 4-1905; 5-1912.

True Stories of New England Captives, by C. Alice Baker. Cambridge: 1897.

History of Northampton, Mass., by James Russell Trumbull, 2 vols. Northampton: 1902.

Nims Memorial: Dedication Exercises at Deerfield, 1914. Greenfield: 1914.

Le Sault-au-Recollet, (French,) by Rev. Charles P. Beaubien. Montreal: 1898.

Notes Genealogiques Sur La Famille Raizenne, (French,) by Sister St. John the Evangelist. Ottawa: 1917.

The two French volumes pertain to the history of the little Deerfield captives of 1704, Josiah Rising and Abigail Nims, "who came not back from Canada," and the latter work contains the genealogy of their descendants to the present time.

FREDERICK CANDEE NIMS.

Painesville, Ohio, September, 1917.